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BURLINGTON, CONNECTICUT

HISTORICAL ADDRESS

Delivered by

EPAPHRODITUS PECK

At the

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HISTORICAL ADDRESS.

Mr. Chairman, Friends and Fellow Citizens of Burlington :

I have felt some embarrassment and much sense of incapacity in attempting to prepare and deliver a sketch of the history of a town of which I have never been myself a resident. One who has been brought up in a community has a familiar acquaintance with the locality, with the old homes and the old families, with the old traditions and legends, which makes it easy for him to understand the written materials that he may find, to put them into their proper place and read much between the lines, and which will naturally save him from the blunders into which a stranger may easily fall.

But since your committee thought that they had no one more available, I was glad to undertake the pleasant task. If I am not a son of Burlington, I may at least claim, since Burlington and Bristol are sister towns, to be a nephew. And I trust that you may see before I am through that I may well take pride in claiming civic cousinship with many of the distinguished sons of Burlington.

A local historian need not altogether deplore the fact that he is thrown upon the manuscript records for most of his early knowledge. In reading the original acts of the settlers themselves, recorded in their own language and handwriting, one comes to realize the hardship of their conditions, and the rugged resolution of their temper, far more than he could do by trusting to any later narrative. The early records of an old New England community are refreshing to read after one has, in the reports of some Home Missionary Society, read the appeals for the evangelization and uplifting of the pioneer West. There you may

read how a community of five hundred people, expecting soon to be a city of ten thousand, has two theaters, five dance halls and twenty saloons, and that they will provide a small room over a saloon and permit their children to attend Sunday school, if the people of the East will provide and pay a missionary.

But coming back to our own past, we find a handful of pioneers, living in log-houses in the forest, voting to establish schools and to provide for the preaching of the Gospel, laying upon themselves taxes, to be paid in grain or in labor if there is no money, to set up these two pillars of the New England community, and holding divine service in their own houses and barns until they can provide a humble meeting-house. No wonder that from these little towns of New England have gone out great currents of religious and intellectual, political and commercial leadership, to make of the United States the Christian, cultured and free nation that it is.

Our present information about the first settlement of Burlington is rather vague and scanty.

The settlement of the mother town of Farmington began in 1640, and it was incorporated in 1645. In 1672 the General Court fixed the length of Farmington at fifteen miles from north to south, and its width at eleven miles westerly from the Hartford line. The town at once laid out the part of this tract on which settlement had already been made, four miles and sixty-four rods wide, as "the reserved land," and the wilderness to the west in six tiers, eleven miles long and about a mile wide, besides 20, 30 and 40-rod highways between the tiers, each of which tiers was to be divided between the proprietors in proportion to their ownership of home land. The westerly five tiers of this layout constitute substantially the present towns of Burlington and Bristol. The lines of this allotment were not actually run out upon the land till 1721, and the survey was not completed till 1728.¹ Meantime the rough hills of Burlington and Bristol continued to be known as Farmington West Woods and the Great Forest. Occasional special grants

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were made of small tracts, but none of it was permanently settled till 1727 and 1728, when the settlement of Bristol began. Burlington was a little later. "A large bounty in lands was offered by the town to the first settler," says President Porter, and in 1740 "a man by the name of Strong went over the line into the border of the woods and made a clearing."²

This is a most unceremonious mention of Col. John Strong, Justice of the Peace. Thirty-four years later, when news of the Boston Port Bill reached Farmington, and a meeting was called to express the sentiments of the town, and to appoint committees of relief and correspondence, Col. Strong, then probably an elderly man, was moderator of a great meeting which filled the new meeting-house.³ He died in 1776 or 1777.⁴ His son, Simeon Strong, was a Major in the Revolutionary war, and died in the service in 1776.⁵ Col. Strong in 1744 added to his ownership of Burlington land by buying, 261 acres of land in two purchases.⁶ When the society of West Britain was incorporated, the act read "saving and excepting John Strong, Esq., and Simeon Strong, his son, and their improved lands."⁷ The land occupied by them is that where Adrian Moses now lives, and that farm continued, by the above exception, to be a part of Farmington society. But in 1789 the West Britain society voted to send agents to the General Court "to git the Wider Mary Strong * * Enext to the Parish of West Britton," and in this they were successful.

During the next generation a meager tide of settlement set in from many directions and to several parts of the town. And here I may perhaps appropriately say that it seems to me that the history of Burlington has been much affected by its topography. Johnnycake Mountain on the west, and the high hills in the center and east, have been rather too formidable for settlement even to the present time. The more habitable valleys have been on the outskirts of the town, and so little communities have grown up, separated by distance and by difficulty of travel, and con-

nected more with other villages than with each other. Even to this day, Whigville is connected in many ways with Bristol, and North Burlington with New Hartford and with Collinsville, rather than with Burlington center.

Between 1740 and 1755 a number of settlers had come into different parts of the town: Enos Lewis, Asa Yale, John Wiard, Joseph Bacon and Joseph Lankton to the western part; Abraham and Theodore Pettibone, men of wealth and influence from Simsbury, to the extreme north; Samuel Brockway to the east; Titus and Nathaniel Bunnell and Joseph Smith to the southwest. Abraham Brooks had come from Milford to what has ever since been known as Milford Street before 1773; on January 18th, 1773, he deeded to Justus Webster of Middletown one hundred and twelve acres of land with a barn thereon. A few years after a little group of Milford settlers, Abijah Gillett, Thomas Beach and Joshua Curtiss, followed Mr. Brooks. Two adjoining farms in this section, those of Justus Webster and of Abijah Gillett, are still occupied by the descendants of the original settlers.

About 1774 Simeon Hart came from Southington, and settled at first in the southeastern part of the town, but soon removed to the geographical center. While he was building his first barn, the work was interrupted and the town thrown into excitement by the news that a battle had taken place between Massachusetts farmers and British troops at Lexington. Zebulon Cole and Zebulon Frisbie were probably ahead of him as settlers in the center, and these three men became most prominent in the early life of the community. Simeon Hart was chosen Justice of the Peace by the General Court in May, 1779,⁹ he was one of the first deacons of the Congregational church, and when the town of Bristol was formed he was one of its first board of selectmen, and its first representative to the General Court. His wife died on January 11th, 1800; after her funeral in the church, Mr. Hart felt unable to go to the cemetery, and returned home. As he entered the vacant house, he fell dead. Mrs. Hart's body was thereupon brought back to the

house, and on the following day they were buried in one grave. His third son inherited his name, and also his distinction as a public man. He was chosen town clerk eleven years in succession, and was for thirty or more years Justice of the Peace. Bliss Hart, second son of Simeon, Sr., was also a Justice, and many times elected Representative.¹⁰

The houses of Zebulon Cole and Zebulon Frisbie, both in "Shin Hollow," about half a mile southeast of here, were called taverns, which probably means little more than that they kept a supply of New England rum to sell to the neighbors and had house and barn room enough to lodge an occasional stranger and his horse; and the meetings of the ecclesiastical society were for many years usually held at one or the other of these two houses. There was not then thought to be any great incompatibility between spirituous and spiritual refreshment. One of the early town meetings, held in the meeting house, was adjourned for fifteen minutes to the house of Zebulon Frisbie; whether this meant that they were to go on with the meeting there, or that a visit of fifteen minutes to the tavern would add to the spirit of the meeting, I do not know.

One very singular body of settlers to find in an old New England town was a company of Seventh Day Baptists who, for some reason I cannot give, came to the north part of the town from Hopkinton, R. I. Prominent among these were three families named Covey, from whom this part of the town received the name of Coveytown, which is still sometimes heard; although after the church there died out, and the clock factories brought in a population of less pious men than the original settlers, it received the unflattering name of Heathenville.

It is hard for us to realize the hard and stern conditions that confronted these early settlers. The first houses were log cabins made from the trunks of the trees that were cut to make a clearing; and such timber as was not needed for the house or barn was burned in huge piles to clear the ground for plowing. There were for a good while no roads at all in the modern sense; only trails or bridle paths which

a man on foot or on horseback could follow. In winter communication was often difficult or impossible, and the severity of the forest cold, the imperfect protection afforded by the houses, and the isolation of life, must have made it a time to try to the utmost the fortitude of men, and the very powers of endurance of women and little children.

One sentence from William Marks's chronicle is a vivid reminder of the hardship of life in the winter forest. "As early as 1763, Nathaniel Bunnell was found frozen to death in the West mountain, standing beside a tree with a gun in his hand."

Nothing is more pathetic in looking through an eighteenth century New England graveyard than to note the early date at which the women died, most of them apparently before their fortieth year; and any collection of family records of that time shows an appalling record of the deaths of infants.

As I have said, most of the first settlers lived for a time at least in log-houses, but frame houses soon began to take their place. We can form some judgment as to what were the better and larger houses by the places where the society held its early meetings.

The first meeting of which we have the record was held at John Wiard's, in May, 1775; it was then voted to hold the next annual meeting at Samuel Brockway's, and the preaching services at Zebulon Cole's. In December, 1776, it was voted "to hire Six Saboth Preaching two att mr John Wiards three att mr Abijah Gilletts and one att mr Matthias Leamings"; in July, 1777, "to continue the Preaching att mr Wiards and mr Gilletts Untill frisbees hous is fit for to meet in," and in October, 1777, "to meet for Publick worship att the hous of mr Frisbees as long as the Committ'e Obtain it and When they Cant to Meet att mr Wiards and mr Gilletts Every other Saboth."

The next vote, in August, 1778, was "to Meet one half of the time att Mr Gilletts & the other half att mr Woodruffs Hous" (Asa Woodruff lived on the turnpike, a mile or so northwest of the present center), and the next, in March,

1779. "to meet in Capt. Simeon Hearts Barn * * Venture-
ing the Barn if Burnt on the saboth if it Cant be Recovered
out of the Person fiering the same."

After this time, the business meetings were all held at
either Zebulon Cole's or Zebulon Frisbie's, until the meet-
ing house was able to be used.

All these houses are now gone. It seems not to be
quite certain what is the oldest house now standing. The
house built by Simeon Hart, now occupied by Manzer S.
Brockett, which was for so long the fountain head of law
and justice for this section, bears on its chimney the date,
nearly obliterated, 1780.

The house of the first minister, Jonathan Miller, now
occupied by Ernest N. Witham, whose gambrel roof and
dormer windows show its ancient distinction as the minis-
ter's house, was probably built soon after his settlement
in 1783.

The Dr. Mann house, nearly opposite the Jonathan
Miller house, and the one between that and the Simeon
Hart house, built by Marcus Hart, were both erected
before 1800.¹¹

Mrs. Ralph Humphrey has in her attic a stone from the
old chimney of her house, bearing its date and builder's
name, *Elisha Covey*, 1789.

The stone house built by John Fuller, and now owned
by Cyrus Curtis at the base of Chippen's Hill, and the two
houses built by Thomas Brooks, one now owned by Samuel
Lampson, and the other by Sherman Scoville, are all said to
have been built about 1800.

Another of the older houses is the one northeast of
Whigville, built by Lieut. Amos Smith probably before
1800, and owned by his descendants many years. On the
road between this house and the turnpike J. C. Hart
enumerates fourteen houses standing a century ago. Before
1855, every one of these houses had gone except the Smith
house which still remains, and the road is now hardly pass-
able. This section was known as Clark City.

But I am inclined to think that the Webster house on

Milford street is older than any of these, and is the oldest house in Burlington. Justus Webster bought this land in January, 1773, and is said by his descendants to have built two log cabins before he built the present house. The first one was east of the road, and was so small that the children had to sleep in the barn, and were awakened by the wolves. In May, 1775, the society voted to have preaching at the house of Justus Webster, but later reconsidered this and substituted Zebulon Cole's. It is a matter of conjecture, but I venture a strong opinion that the frame house now standing and used by George Webster was built before 1780.

In 1774, the little community felt strong enough to seek a measure of self-government, and its petition was presented to the General Court, setting forth that there were about seventy-five families here, of which over fifty were of the standing denomination, that is, were Congregationalists, while a few were Episcopalians and "Saturday men;" that the grand list was over £3,500, of which over £2,500 belonged to the standing order, stating the difficulties of going to Farmington for their gospel privileges, especially in the winter, and praying for incorporation as a society. The original petition may be seen at the state library, with the signatures of thirty-three of the inhabitants.¹²

This petition was at once granted. As Farmington's southern colony had, twenty years before, been named New Britain, with loyal pride in their British ancestry and allegiance, so this western offshoot was named West Britain.

The chief functions of an ecclesiastical society in those days was to provide for the worship of God according to the established Congregational order, and to establish and maintain schools. But Burlington is unique among Connecticut towns in that a dissenting and irregular form of religion had established itself here in advance of the orthodox and lawful Congregationalism. I have already mentioned the Seventh-Day Baptists who colonized the northern part of the town from Rhode Island. They remained a part of the Hopkinton church for a time, and that church ordained Rev. John Davis to minister to the West Britain

colony. But in 1780 the mother church commissioned their pastor and deacon to organize an independent church at West Britain, and on September 18th of that year a church of twenty-one persons, eleven men and ten women, was gathered together. Then, as the formal minutes declare, "they unanimously agreed and in a solom and affectionate maner covananted to watch ever over one another for good and to Bare Burdens together for the suport and mantaing the cause of christ and where willing to be Established a church in feloship with this church and chose Elder John Davis to be there Elder & Benjamin West to be there Deacon & Elisha Covey for there Clark."¹³

Of these twenty-one members, seven were Coveys and five Davises. This little church seems to have enjoyed the respect and friendship of the Congregationalists; indeed one of the earliest society votes, passed December 22nd, 1775, was as follows: "Voted that those of the Seventh Day Babtis Perswation Should Be Exemted from Paying ministors Rates By Perduceing a Citificate from an ordaind Elder to the Societeyes Clark that they are of that Perswation." Between that time and 1811, twenty-eight such certificates were recorded by the clerk.

They held their services in private houses (of course on Saturday) until 1800, when they built a church in the north part of the village; this building was standing till after the middle of the century, in the triangular fork of the roads, a little over a mile north of here.

Elder Davis ministered over this church until his death in 1792, after him Rev. Amos Burdick and Rev. Amos Stillman, both chosen from the membership of the local church. Mr. Stillman died in 1807, and the church had no settled pastor after him;¹⁴ many of its members removed to New York state, and joined a Seventh Day Baptist community there. Those who remained went to other churches, and the organization faded out of existence. The building stood vacant and abandoned until it fell into ruin.

Appendix B is an interesting reminder of the existence and of the peculiar tenets of this little church.

But let us return to the history of the regular society. As I have said, it was incorporated in 1774, and its existing records begin in April, 1775. In the following May it was voted to hire preaching till December, and in 1776 also six months preaching was engaged. A Mr. Hutcheson and a Mr. Tuller (or Fuller) were the ministers employed. Ezra Yale, Samuel Brockway and Jude Clark were chosen choristers, and Ebenezer Hamblin and Joseph Bacon to read the psalm.

Mr. John Camp, Mr. Seth Swift and a Mr. Cook are afterward mentioned as preachers, and Mr. Camp's services were so acceptable that in 1780 the society offered him the pastorate, with a salary to gradually rise from £45 to £60, "all in hard Quoin or Grane Equivilent," and a settlement of £140 payable in three years, £110 "in hard Quoin," and £30 "in Labour at hard money Price."

This reference to hard coin reminds us that we are now in the height of the Revolutionary struggle, when the ordinary currency was greatly depreciated paper. How little the Continental money was worth is shown by the fact that when Mr. Camp declined the society's call, they paid him about \$2200 for eleven weeks preaching and board; truly a munificent compensation if the money in which it was paid had been worth anything!

Later in 1780 a Mr. Chapman, and in 1782 Mr. Reuben Parmely, a Yale classmate of Mr. Miller, preached for a time; but in December, 1782, we find the vote "that the Committee should apply to Mr. Jonathan Miller to Preach til the parish order other ways." He continued to preach to the people, evidently to their great satisfaction, during that Spring, and in May they invited him to settle with them in the ministry. They offered him, after some negotiation, a salary which began at £60, but was to increase until it should be £80 per year. They also gave him a settlement of £200, which I think was paid by building for him the house already mentioned.

Before speaking further of him, let us go back to the other prime necessity of the infant church, a meeting-house.

There is no evidence of any dissension over the choice of the minister, but as to the location of the meeting-house it was far different. Lots were offered the society on the east and on the west side; two committees were sent by the County Court, one of which reported in favor of the east side, and the other for the west side. Many pages in the record book are filled with votes to accept the site fixed, to reconsider and reject it, and to reconsider again and accept.



THE CHURCH, Burlington, Conn.

By the advice of the Bristol and Farmington ministers, Samuel Newell and Timothy Pitkin, they sought the advice of the ministerial association, but even this brought no harmony. At length, in 1781, after six years of contention, they came to a unanimous agreement on a site "on the front of the hill about 15 Rods south of the dwelling-house of Zebulon Coles at a stake Which the People of ye Parish set up." There is a popular legend that they finally reached an agreement by choosing a committee by whose action they agreed to be bound. Landlord Cole was to brew a bowl of flip while the committee were gone; and they set the stake directly opposite the Cole house lest they

should be too late to get their share of the flip. I decidedly prefer the account given in their petition to the General Court that after considerable difficulty and disagreeable uneasiness they had "lovingly and unanimously agreed." J. C. Hart says that the two contending parties agreed to unite in leveling the hill by gratuitous labor, and that it cost more than one thousand dollars in labor.¹⁵

Here at last the meeting-house was built; in what is now an open lot south of the road, about half a mile southeast of the center, just opposite the branch road from the station. The Cole tavern was north of the main road and west of the branch to the station. The meeting-house was forty feet by thirty-six in size, and there were, by society vote, "24 squares of glaze in the meeting House winders." In August, 1782, for the first time a society meeting was held at the meeting-house; but it was evidently still unfinished, and the meeting appointed a committee to "shut up the meeting house except glaze and be Paid for their Service and Wait for there Pay till January next."

It is said that this little meeting-house was never finished inside, and that the swallows used to make their nests in the rafters and often fly in and out during service. The congregation might well have sung:

"The sparrow hath found her an house,
And the swallow a nest for herself where she may lay her young,
Even thine altars, O Lord of Hosts,
My King and my God."

—Ps. 84:3.

On July 3rd, 1783, the church was formally organized by twenty-six persons entering into a covenant of church fellowship, and on November 26th, 1783, the meeting-house being ready for occupancy, the church organized and the pastor called, Mr. Miller was ordained to the pastorate by the Rev. Messrs. Samuel Newell of New Cambridge, Timothy Pitkin of Farmington, John Smalley of New Britain, and four other ministers. He had graduated from Yale College in the class of 1781, and was twenty-two years old on the day of his ordination.

Then appears to have begun a time of rapid growth and prosperity for the community. In the two years 1799 and

1800 fifty-five members were added to the Congregational church, the Baptist church also received many additions, and, as we shall see, a Methodist church of considerable size was being formed, and a group of Episcopalians had also grown up.

Mr. Miller, in his dedicatory sermon in 1809 said: "Through the goodness of God, we have greatly increased in numbers & wealth, & now rival the older about us in the comforts and conveniences of life. * * * The Lord grant, that we may take heed to ourselves against the temptations of prosperity, lest it harden our hearts to the neglect of divine things."

The Reverend Jonathan Miller is described by one who knew him personally as a powerful and persuasive preacher, often called upon to go to other parishes to assist in revival services. "He was an extraordinary peacemaker, often being sent for sometimes from a distance, to assist in healing difficulties." He was especially esteemed as a teacher, and taught the higher branches of education to young men, not only of his own parish but from other places. We may well ascribe to his influence and the stimulus of his teaching the beginning of that quite remarkable line of ministers and educators that has gone from Burlington from its earlier days down to recent times, of which I shall speak later.

Mr. Miller was himself born in Tarringford, the son of Deacon Ebenezer Miller. He was twice married and had six children. I may perhaps be pardoned for mentioning that one of his daughters, Sophia, married Captain Richard Peck of Bristol, my own great uncle, and that Jonathan Miller Peck of Bristol and his family are his descendants, the only ones, so far as I know, in this vicinity.

His later years were clouded by a terrible tragedy. When between fifty and sixty years of age, his mind began to fail until at last he could not conduct divine service in an orderly or regular manner. In 1821 he was obliged to give up the active work of the ministry, but continued to live here till his death in 1831. His disease increased and he became at times a raving maniac, though at other times he

was lucid and appreciated his dreadful situation. There was built in his house a wooden pen or cage, to which he used to voluntarily go when he felt the attack coming upon him. It is said that often the reading to him of his own sermons, and the recalling to him of his mother's name and love, would exorcise the evil spirit and restore him to calmness.

Rev. Erastus Clapp became colleague to Parson Miller in 1823, and remained here six years; Rev. Erastus Scranton in 1830, and remained ten years. Under Mr. Clapp occurred the great revival of 1824, in which ninety-four were added to the church. Since then the church has had over twenty pastors, only one of whom has served over five years. Mr. Scranton said in a report in 1835:

"It must not be disguised that most of the young men of this town, after they come of age, leave us for the great western valley, or for the neighboring towns, for the purpose, and in hopes, of bettering their worldly circumstances. Hence the prospect that the congregation will increase in numbers and ability to support the gospel among them is not encouraging. But ought not we to feel that we are advancing the interest of Zion in the land, if we are raising up young men and women to go to the far west and there aid in supporting the gospel and good principles and good morals?"¹⁶

I hope to show before I close that that claim as to the work of this church for the nation has been abundantly justified.

The first little meeting-house was soon outgrown, and in 1803 the society began plans for a new building. The General Assembly granted a lottery in aid of this pious enterprise;¹⁷ even with this help the work progressed slowly, and the house was not dedicated until January 25th, 1809. I hold in my hand the original manuscript of the dedicatory sermon delivered by Parson Miller on that day. The old meeting-house was removed to Bristol, and used as a cotton-mill. It afterward became the Ingraham clock-case shop, and was destroyed by fire in December, 1904.

The second church was near the first, but north of the main road, and just east of the branch to the station. Its foundations and corners can still be plainly seen upon the ground. It was forty by sixty feet in size, the length of the building being from east to west, with a detached tower ten feet square and of considerable height at the west end; the

pulpit was on the north side; the south and east entrances may still be plainly seen. The church was furnished with the old-fashioned square family pews, and these were seated or "dignified" as in all the churches of the time, by a committee which assigned to the head of each family a pew suited to his official rank, wealth and social consideration.

Stocks and whipping-post stood in front of the site of the old church. Mr. Seth Keeney says:¹⁸ "The last victim, about 1830, was an old man sentenced for a petty offense. It was a cold day, and he had to stand at the post two hours before receiving his ten lashes. He complained bitterly of the delay. He was afterward an exemplary church member." We may observe that this result does not invariably follow the imprisonment or fine imposed for like offenses today.

This meeting-house was taken down in 1836, and rebuilt of a little smaller size on the site where it still stands; and where with its renovation just completed it seems to have taken on again the freshness and charm of youth.

The history of other churches deserves more space than we can well give to them, especially that of the Methodist church.

Itinerant preachers of the Methodist church visited the town as early as 1787, and in 1788 a "class" was formed, of which Abraham Brooks was the first member. After 1800, services were held every other Sunday, at first in the southwest schoolhouse, and afterward when the weather permitted out-of-doors, the schoolhouse being too small to accommodate the worshippers. "The first camp-meeting held in Burlington was held a little west of the stone house."¹⁹

In 1809, the church rented a large dwelling-house near the school, called the Bunnell house, tore out the partitions so as to throw the entire first story together, and finished it with pulpit and seats. This accommodated the people till 1816, when still more room was needed, and the building now standing at the center and used as a town hall was built. It was placed east of the south cemetery; but the cemetery, which never ceases to grow though the community

of the living may, has now extended over its former site. It is said that Smith Tuttle, who used to act as a local preacher, was buried as nearly as possible under the place where the pulpit stood at the north end of this church, and that the grave of William Marks is exactly at the southern entrance; and I may add that the length indicated by these two grave-stones agrees with the actual dimensions of the building.

In the same year Burlington was made a circuit. For the following twenty years this was one of the strong Methodist churches of the state, and was the only one for a radius of some fifteen miles. People came to its services from Bristol, Plymouth, Harwinton, New Hartford, Farmington and other towns. To quote again from Mr. Keeney: "There were no pews, only long benches, the men sitting on the west side and the women on the east side. The boys occupied the west gallery and the girls the east one. A tithing man also occupied the boys' gallery on occasion. Many famous ministers in the denomination preached in this old church."

But the growth of the Methodist church at large wrought to the disadvantage of this local church. Churches were established in neighboring towns, and especially the church at Bristol, organized in 1834, took a large number who had been attendants at Burlington. In 1836, finding its location no longer convenient for the majority of its congregation, the church decided to move to the center and did so, rebuilding and modernizing the building. There its services were continued for many years, but with a diminishing membership and congregation. A roll of members made in 1866 shows one hundred and fifty members; one in 1877 sixty-three; and a later one, undated but apparently made in 1887, thirty. Soon after this the local organization was abandoned, some of the people going to churches in other towns, and some casting in their lot with the Congregationalists. In 1892 the church building was sold to the town for a town hall.²⁰

After the Seventh-Day Baptists had discontinued their

services, the church was occasionally used for preaching by Baptist ministers of the regular order. Mr. Marks says that from 1825 to 1835 preaching was held at this place fortnightly, and that a Baptist church was formed in connection with the one at New Hartford. Since the ruin of the old building there have been, so far as I know, no services of the Baptist church in Burlington.

I do not know of any Episcopal services in Burlington before the Revolution. Chippins' Hill was, however, a stronghold of Episcopalians, who attended service in a little church in Bristol opposite the Congregational church. They were practically all Tories in the war of the Revolution. In 1777, seventeen of them were in Hartford county jail, accused of being "highly inimical to the United States and refusing to act in defense of their country"; these men petitioned the General Assembly for relief, and after they had declared that they had been misled by "one Nichols, a designing church clergyman," and were now convinced of their error, they were permitted to take the oath of allegiance and go at liberty.²¹ Three of these, George Beckwith, Abel Frisbie and Levi Frisbie, and I think a fourth, Jared Peck, were Burlington men. The Leamings, at whose house preaching was had in 1776, were afterward notorious and active Tories.

After the war "two Episcopal clergymen of the name of Blakesley preached in the south part of the town; after them the Rev. Mr. Nichols about 1790."²² This Mr. Nichols, the "designing church clergyman" who had led so many Bristol and Burlington people into toryism, was Rev. James Nichols of Waterbury, who carried the missionary work of his church into all this section of Connecticut. In 1792, the Episcopalians of Bristol, Plymouth, Harwinton and Burlington united to organize the little church near the corner of the four towns which is still called East Church.²³ From 1809 to 1817 Rev. Roger Searle was rector of this church. In his diary, now in the diocesan archives, there are two or more entries of holding service at the house of Squire Marks in Burlington.

About 1810 a Universalist society was formed here, and there was occasional preaching of the tenets of that church. The exemption certificate of Ezra Way shows that even in 1797 there was at least one Universalist dissenter. In 1833 or 1834 this society was reorganized, and for a year or two there was occasional preaching again.²¹

I do not know that any church building was ever built in Burlington, except the three already mentioned, the Baptist, Congregational and Methodist.

Until 1818 the Congregational church was in the fullest sense an established church in Connecticut. The General Assembly regulated its proceedings, and even its standard of faith, and its meeting-houses were built, and its ministers paid, by public taxation. By the time that Burlington was settled, the strictness of this regime had been somewhat relaxed, and persons were released from the ecclesiastical taxes of the established church, if they presented certificates that they belonged and contributed to some other church. I have already read the vote of the society to exempt the Seventh Day Baptists from minister's rates upon their furnishing a proper certificate. But such certificates were often used to evade taxation by those who really had no church connection at all, and the society did not mean to be hoodwinked. The following vote resulted on February 14th, 1780: "Voted, that the Ratemakers shall make Rates on all Denominations Except Churchmen and Baptis Bringing a Setificet sufficiently excuted By a none Elder and that the Collector shall tak a Coppy of all such setificets and carry them to the Prudential Committee and if they approve of the sd setificets then it shall answer to the societys Treasury so much as them Persons Rates are."

Some of these certificates are very interesting, and I will read a few of them.

To the Clark of the Sociaty of west Britton in Farmington.
These Certify that Mr. Stephen Tayler, Sam'l J Andrus Rabort Simmons and Stephen Chapman Jr Doo Profess themselves to be strict Congregational, and have inroled there name with the Clark of this sociaty and Desired there names May be in Roled in your sociaty as such.

Given Pr order of the Chh

Certified Pr the Thomas Bacon Elder

Simsbury May 2nd 1786."

This certificate recalls the fact often forgotten that at this time the standing order of Connecticut had, by the operation of the Saybrook Platform really become Presbyterian, and its churches were indifferently called Congregational or Presbyterian. A few, however, had consistently protested against this departure from the old usages, and there were occasionally little groups of dissenters calling themselves strict Congregationalists.

"Bristol August 16th 1797 This may certify to whom it may concern that I do not believe and cannot assemble with the Calvinism in the Temporal sense but I subscribe and assemble and believe in the Calvinism in the Spiritual sence or universalism or the Doctrines of Christ and his Apostles that is who is the Propitiation for our sins and not for ours only but for the sins of the whole world.

Ezra Way."

"Bristol Dec 7 1801 This may certify that I mean to go to hear the Church and wish to be excused from paying rates to Mr. Miller.

Lury Brockway."

"Feby 1802 Joel Barnes brot a kind of writing wishing to manifest that he wishes to join with any order that have Charity Universal and Benevolence for all mankind.

Test Wm Richards Clark."

"Bristol Novr 24th 1800 this may Certify that I do join a denomination called Methodist who support a Preached Gospel by Free Donation.

Ezeki Bartholomew."

"Bristol, January 2d 1804 This may certify that profess myself a Quaker and would wish to have the privilege of the law for that order.

Christopher Stone."

After several pages of such expressions of varying dissent, there is this pathetic entry in the handwriting of the clerk: "I cant spend time to write them all out at full length I have so many of them." Evidently the orthodox unanimity of the old Puritan days was thoroughly broken up in Burlington, as in fact it was all over Connecticut at this period.

I have spoken of the Tory element, but it was a very small minority. It would require a great deal of labor to make a list of the men of West Britain society who served on the colonial side in the War of the Revolution. Before the actual conflict broke out, Deacon Stephen Hotchkiss (who lived near the tavern and meeting houses in "Shin Hollow") was a member of the committee of relief and of correspondence, appointed at the mass meeting in Farmington after the passage of the Boston Port Bill. Pres. Porter

says that Farmington furnished men enough to make a full regiment, and I have no doubt that the West Britain parish contributed its quota. Almost every able-bodied man in the community doubtless served, going to the field when a special campaign was on, and returning home when the stress of need was over, as was the general custom in this war.

The printed State Records of December, 1776, mention Captain Abraham Pettiboue, Major Simeon Strong, Privates Benjamin Belding and Abraham Gillett as having been with the army in New York. Abraham Pettibone was afterwards Major and Colonel in the militia, and as Colonel Pettibone he undoubtedly shared with Parson Miller and Squire Hart the distinction of chief men in the community. Col. Pettibone had several brothers and sons, and they were probably the wealthiest family in West Britain. It is said that Pettibone land at one time extended the entire width of Burlington, from Harwinton to Farmington, bounded on the north by Simsbury (now Canton) and New Hartford.

Others of whose Revolutionary service as officers or musicians I find record are : captains, Titus Bunnell (printed Titus Brumel in the official "Record of Connecticut Men in the Revolution"), Joseph Bacon, Asa Yale ; lieutenant, Stephen Hotchkiss, Jr. ; ensign, John Fuller ; quartermaster and sergeant, John Gillett ; surgeon's mate, William Richards ; corporals, Asa Clark, Thomas Brooks ; drummer, Ichabod Andrus ; fifer, Giles Humphrey. This list may not be complete. Sergeant John Gillett is said to have been present at the execution of Major André. Many others commonly wore military titles ; but I think that they were mostly acquired in the militia service. As two militia companies used to be maintained in Burlington, the north and the south company, militia captains and lieutenants became pretty common.

It is often said that the women bear a heavier burden of suffering from war than do the men ; but their names are not so often handed down to be honored therefor by future generations. The monument in your cemetery, as well as

the name of the Bristol chapter of the Daughters of the American Revolution, commemorates the tragic history of Katherine Gaylord, who was born in Harwinton in 1745, married Capt. Aaron Gaylord of Bristol in 1763, went with him to the Wyoming Valley in 1776, and after he perished in the massacre there in 1778 came back on foot with her children to Bristol. About 1800 she removed to her daughter's home in the west part of Burlington, and died there in 1840.²⁵

In 1780 New Cambridge and West Britain societies had grown to be of substantially the same size; the road from either society to Farmington was long and difficult, and the two neighboring societies felt strong enough to assume the responsibility of independent township together, if not alone. I do not know what preliminary conferences had been had, but, in December, 1780, both societies passed resolutions favoring their being incorporated as a single town. New Cambridge claimed the big brother's share of honor, however, and stipulated that it should always be called the first society, and have the sign-post within its limits. West Britain, as a self-respecting community, naturally declined this unequal union. In 1781 New Cambridge voted to "make another tryal with West Briton." A series of votes were also passed about building a town house, probably to stand midway between the two villages, and form an impartial place for town meetings. But nothing more is heard about the project until the Spring of 1785, when both societies again voted to ask for town incorporation, and sent their agents to the General Assembly to ask for the necessary act. This was granted, with a provision that the town meetings should always be held alternately in the two societies. On June 13th, 1785, the first meeting of the town of Bristol was held in the meeting-house in New Cambridge.

There was an evident desire to preserve exact equality between the two societies. The first selectmen were Joseph Byington, Elisha Manross and Zebulon Peck for New Cambridge, and Simeon Hart and Zebulon Frisbie for West

Britain. Joseph Byington of New Cambridge was also chosen town clerk. The majority of town officers having thus gone to New Cambridge, Simeon Hart of West Britain was chosen the first representative to the General Assembly. After that the representative to the May session was almost without exception sent from West Britain, and the one to the October session from New Cambridge. For ten years Abraham Pettibone and Zebulon Peck were regularly sent in alternation except for a single session when Simeon Hart replaced Col. Pettibone.

The place of the town-house was partly supplied by the Ezekiel Bartholomew tavern, which stood on the east side of the road between the two societies, very near to the town line. Here the town officers used to meet and transact the town business, though the town and freemen's meetings were always held in the meeting houses.

But people found it not very much easier to go from New Cambridge to West Britain, or *vice versa*, than it had been to go from either to Farmington. The West Britain people pointed out in their petition for a separation that to ride from here to the top of Federal Hill in Bristol through winter drifts, attend a meeting which, with the slow methods of voting then in use often lasted till night, and then return over the long and hilly road home, made of town meeting day, which was then held in December, a pretty strenuous day. The roads were not so good as they are now, and nobody went by rail or by automobile.

After only ten years of union the West Britain society voted "that said Sociaty Would Wish to be incoperated into a Distink Town from New Cambridge," and the town-meeting also voted for a separation. But the General Assembly did not grant the request, and the two communities had to endure their union fifteen years longer. At length in 1806, the demand presented by a strong committee from both societies was granted, and a bill passed incorporating the two towns of Bristol and Burlington. I have never known of any reason for the selection of either name.

In accordance with this act, on June 16th, 1806, one

hundred years ago to-day, the people of Burlington met in town-meeting in the old meeting-house. Col. Abraham Pettibone had been designated as the moderator by the act of incorporation. Caleb Matthews, Jr., was chosen town clerk, Jesse Fuller, Theodore Pettibone and Eber Smith, selectmen. In 1807 Simeon Hart was elected town clerk, and held that office for eleven successive years.

So this community, having passed its infancy tied to the apron-strings of old Farmington, mother of towns, and its youth under the slightly irritating guardianship of Bristol, came to its full maturity as the independent, self-governing town of Burlington.

At the census of 1810 it had a population of 1,457, thirty-nine more than Bristol, and more than it has had at any census since. There was a steady decline of population shown by every census till 1860, when the number was 1,031; since there has been some recovery, the figures of 1900 being 1,218.

Meriden is celebrating to-day her one-hundredth anniversary. When your ancestors met in their first town-meeting, the people of Meriden were also holding their first meeting. And Burlington was the larger town by more than two hundred. At Meriden to-day the constant theme will be, "What a change from the farming community of 1806 to the manufacturing city of 1906!" Here we rather note the continuance of the old conditions. Then farming was the sole general occupation, and to-day the same is substantially true. During the intervening hundred years manufacturing establishments have been started here which have been the germs of great establishments in other communities. Burlington has been the spring from which great streams have taken their rise. But her rugged hills, turning the currents of travel and transportation to the north, east and south, have prevented her from herself gathering the harvests of her own watering.

The old Hartford and Litchfield stages did in fact pass through Burlington; it is in the direct line between the two terminal towns, and stages paid more attention to distance,

and less to grades, than do canals or railways. Seventy years ago it was the great event of the day to see the four-horse stage pull up at the center and change horses, while the travelers would dismount and stretch their legs at the nearby tavern. The stages at first run from the center southeast through "Shin Hollow" toward Farmington; but they continued to run after the railway station had been established in northeast Burlington. Mrs. Warren Bunnell recalls that after her marriage in 1858 she used to take the stage to the station, and that after discharging its passengers there, it passed along the river road to Unionville and Farmington. J. C. Hart says that the stages began running "about 1798."²⁶

The West Britain grand list of 1798, of which I have a copy, shows two oil-mills, those of Catlin & Co., and of Williams & Co., one at each end of the town, and five saw-mills. Zebulon Frisbie had potash works north of the old Simeon Hart house, which must have been operated before 1800. Col. Pettibone and Levi and Abel Frisbie also had tanneries in the north part of the town; and there were the usual complement of grist-mills and distilleries, furnishing what were then the chief necessities of existence for animals and men respectively. In the south part of the town Gideon Smith and Bliss Hart had a clover mill for cleaning the seed, afterward run by Caleb N. Matthews.

On the stream which runs nearly north and empties near the railway station was the earliest manufacturing of any considerable size. Here was a carding mill run by Holbrook & Frisbie, from Southington, and two clock shops built by a man named Frost. Both of these must have been running very soon after 1800, if not earlier. Billy Gaylord a little later had a carding mill on the same stream. The Holbrook & Frisbie mill passed into the hands of Calvin Sessions, and for a number of years he not only carded the wool, but manufactured and colored the cloth. This Sessions plant did not employ over six or eight hands, but a hereditary genius for manufacturing seems to have been handed down from it. Two of Calvin Sessions's sons were

John Humphrey Sessions and Albert J. Sessions, who established themselves in Polkville, and afterward in the center of Bristol, in the trunk hardware business. This has grown to be the largest trunk hardware business in the United States; and the great enterprises of the Sessions Foundry Co., and the Sessions Clock Co., have been farther products of the Sessions manufacturing genius. Another son of Calvin Sessions, Samuel Sessions, and a son-in-law, Isaac P. Lampson, established the great business of the Lampson & Sessions Co., at Cleveland, Ohio, and became prominent in the business and public life of that city.

Cloth making was also carried on early in the century at Whigville, by Thomas Lowrey, who made plain woolen cloth, and also satinets, in the factory since known as the E. K. Jones shop.

Hotchkiss & Fields had perhaps the largest manufacturing business which has ever been carried on in Burlington, employing thirty to fifty men in manufacturing clocks, both cases and movements. Their case shop was near Joseph Scheidel's, their movement shop near Warren Bunnell's. This concern used to send the adventurous young men of Burlington to the South peddling their clocks; and they came back with entertaining stories of how, with traditional Yankee shrewdness, and perhaps with a touch of that over-shrewdness which used to be symbolized by the wooden nutmegs, they had taken fabulous prices for Burlington clocks from the unsophisticated planters of the South. This firm failed about 1845; William Alford afterward occupied the movement shop for the manufacture of springs with a half-dozen hands; about 1855 the factory burned, and he with his workmen went to Bristol into the employ of Col. Dunbar.

A Burlington map in my possession dated 1855 shows near this site, *D. F. Butler, clock factory*, and *C. B. Scovill, spoke factory*; and near the railway station *H. Wilkinson, screw driver and mining knife factory*, and *Fenn & Gaylord, children's fancy carriage factory*. I have spoken of Thomas Lowrey's cloth manufacture in the old shop west

of Whigville street. After his day Alfred and David Lowrey made clocks at this shop; Stever & Bryant built also for clock manufacture the factory on the east side of the street afterward used by Don E. Peck as a turning shop, and now by D. E. Mills as a storehouse. Don E. Peck himself for a time made children's carriages here.

English & Welch built a factory about the middle of the century near the Whigville bridge, from which traces of the old foundations may now be seen, and began there the manufacture of clocks. This firm did not long remain in Burlington, and the factory passed to a Mr. Payne, who continued the manufacture of clocks there for a time; but the enterprise thus started was the basis of the great English and Welch enterprises that have been so important in the industrial history of Bristol and New Haven. Gov. James E. English, Harmenus M. Welch and Pierce N. Welch of New Haven, and Elisha N. Welch of, Bristol were all in the line of descent from this Burlington firm; and Welch Hall on the campus of Yale University represents a part of one of the fortunes begun here, as the beautiful Methodist church in Bristol recalls the beginning of the Sessions manufacturing career on the stream east of here.

When the canal was built through Plainville and Farmington, and the new method of sending freight to market drove out the older method of teaming, Bristol and Forestville, with their shipping facilities at "Bristol Basin," as Plainville station was then called, began to distance Burlington in the competition; and this tendency was increased when the railroad from Hartford was built through Bristol. Bristol's clock factories began to grow mightily, and Burlington's to move away. Many Whigville clock-makers moved to Forestville, when English & Welch bought the large J. C. Brown factory there, and Forestville for a time became quite a Burlington settlement.²⁷

The Upson Nut Company, of Unionville, Conn., and Cleveland, Ohio, is another important manufacturing business in which Burlington can claim a maternal interest. Mr. Andrew S. Upson, its President, was a Burlington boy, and

Mr. Charles H. Graham, though not a native of Burlington, lived here during boyhood in the Graham place, just north of the old Marks place.

J. Broadbent & Son of Unionville is another manufacturing concern which made its small beginnings here, in the northeast part of the town.

So far as I know, the only manufacturing now carried on in Burlington is by the two turning factories, that of D. E. Mills at Whigville, and that of William Hartigan at the north end.

In 1861 came the great summons to Burlington, as to every town and village in the land, to show the strength of its manhood, and to make its great offering of life and treasure for the preservation of the nation. A member of your committee has gone over for me, name by name, the list of soldiers from Connecticut in the War of the Rebellion, as given in the adjutant-general's printed roster, and has made a list of those who are entered as residents of Burlington. The total number is sixty, and of that number forty-three enlisted in 1861 and 1862, before the system of drafts and bounties began. The number accredited to Burlington in the adjutant-general's office for the last two years of the war exceeds that appearing on this list; but that credit may include substitutes who were not Burlington men, and may include some who were never actually mustered in to the state's regiments. I have thought it better not to include these uncertain names. I do not know that any of those who enlisted from Burlington are still living here, except Charles B. Scoville. Marvin L. Gaylord and Willard F. Sessions are living in Bristol, and others in other places.

Twelve are recorded as having died in the service; of these Edmond Rogers was killed in action; Gideon S. Barnes and Linus E. Webster died of wounds received in action; five died prisoners, Martin Murphy and Philip Stino at Andersonville, Erastus S. Bacon at Charleston, Hoyt H. Bradley at Savannah, and George Wilkinson at Florence, S. C.; Franklin W. Hubbard, Edson W. Spencer, Lewis H. Johnson and Roland D. Benham died in the service,

probably of disease or exhaustion. How many brought home lives broken by suffering and exposure, no statistics can tell.

Croffut & Morris, in their history of Connecticut in the War of the Rebellion, give the amount expended by each town for bounties, premiums, commutations and the support of families. The sum stated for Burlington is \$20,250. This was at the very lowest period of Burlington's population, and this expenditure is about \$20 for every man, woman and child. Of course that is merely the expenditure from the town treasury, and takes no account of the share of the town in the enormous state and national taxation. These figures suggest to us of a later generation the crushing load which fell upon the generation before us; and surely they may demonstrate to all of us that Burlington, even at the time of her greatest decline, was not niggardly either of life or treasure.

It is said that when a Westerner once looked in dismay at the rocky hills of Vermont, and asked, "What can any one raise here?" the Vermonter replied, "We raise men." As I have been studying the history of Burlington, I have been especially struck by the number of men of influence and power that Burlington has produced.

Jonathan Miller's study was a most fruitful seed-bed for that raising of men. Five boys of his congregation were Lucas Hart, Romeo Elton, Leonidas Lent Hamline, Luther and Heman Humphrey. Lucas Hart, a son of Squire Simeon Hart, entered the Congregational ministry, was ordained pastor at Wolcott, but unhappily died two years later from illness brought on by too close application to study.²⁴

Luther Humphrey was born in West Simsbury (now Canton), but his father, Solomon Humphrey, moved to Burlington in 1785, when Luther was only two years old. Solomon Humphrey was a poor man, and lived in a log cabin, near where Mrs. Ellen Alderman now lives. He began his studies with Mr. Miller, but later graduated at Middlebury College, Vermont. He was ordained to the

ministry, worked sixteen years for the Missionary Society of Connecticut, and afterward had several parishes in Ohio and Michigan, and died in Windham, Ohio, in 1871, at the age of eighty-eight.²⁹

Romeo Elton was born in Burlington in 1790. His father, William Elton, lived within a few rods from this spot. He graduated at Brown University in 1813, entered the Baptist ministry, and served in the active ministry until 1825, when he was called to the chair of Latin and Greek in his alma mater. He spent two years in Europe fitting himself further for this professorship, and performed its duties with great distinction till 1843. He then went to England and lived there twenty-six years, when he returned to this country and again became a pastor in Boston, and died in the work of the ministry in 1870. While in England, he was one of the editors of the *Eclectic Review*, a magazine of selection from European literature. He seems to have had considerable wealth (which we may assume he did not acquire either in the ministry or in teaching), and when he died he endowed a Professorship of Natural Philosophy at Brown, a similar chair at the Columbian University, Washington, D. C., and a scholarship at Brown, which is still existing and known as the Romeo Elton scholarship.³⁰

Leonidas Lent Hamline was born in Burlington in 1797. His father's name was Mark Hamline, and he lived (I think) at the top of the hill south of the Dr. Mann house. The bishop's biographer says: "His education was at first directed with a view to the Congregational ministry," and I am sure that that statement points us again to Parson Miller's study. He finally chose the law, however, and for a time practiced law successfully at Zanesville, Ohio. In 1828 he became a member of the Methodist church, was soon afterward licensed to preach, and for sixteen years he was a circuit-rider in Ohio, widely known for his unusual eloquence and ministerial power. In 1844 he was a delegate to the General Conference of his church, that fateful conference in which the northern and southern churches separated on the question of slavery. Mr. Hamline made one of the

most important speeches on the northern side. Two bishops were to be elected by this conference, and Hamline was elected as the bishop from the north; he held that office until he was obliged to resign it on account of ill-health. He died in Mount Pleasant, Ohio, on March 23rd, 1865. Few American names are more honored in the Methodist church than that of Bishop Hamline; a typical figure of the rugged, circuit-riding, pioneer preacher, who made the Methodist church such a power in the growth of the West. Flood & Hamilton's *Lives of the Methodist Bishops* says that he was "a gigantic thinker, a great theologian, a princely orator, and one of the most efficient of revival preachers."³¹

But perhaps the most distinguished of any of the sons of Burlington was Heman Humphrey. Another son of Solomon Humphrey, he was six years old when his father moved to this parish. He was obliged to earn the money for his collegiate education, and taught school for a while in the East school, when he was only about fifteen. Afterward he hired out as a farm laborer to Gov. Treadwell at Farmington. Doubtless he came there into some contact with bkoos, and with cultivated men, a most stimulating experience for a boy of his intellectual ambition. He was finally able to enter Yale, and graduated there in 1805. He entered the Congregational ministry, and was pastor at Fairfield, Conn., from 1807 to 1817, and at Pittsfield, Mass., from 1817 to 1823. Professor Tyler of Amherst says of him: "His labors in both these places had been blessed with revivals of religion of great power. He was already recognized as a pioneer leader in the cause of temperance." In 1823 Amherst College, then but two years old and in great danger of extinction, urged him to take its presidency, and he consented against the earnest protest of his Pittsfield church. He was President of Amherst for twenty-two years, and it can hardly be questioned that he did more than any other man to give Amherst its intellectual, moral and religious character. When he came there, there were 126 students; thirteen years later it had 259, and was the

second American college in size, Yale then being first and Harvard third.

A story is told of him that illustrates his possession of the ready and genial wit so valuable in dealing with college students. When he went to the platform for one of his first lectures, he found tied in his chair a large and angry goose. Naturally the students were on the alert to see what the new Prex would do. "I am very glad to see, young gentlemen,"



THE OLDEST HOUSE IN BURLINGTON. The "Justus Webster" House, built before 1780
Six Generations in a Direct Line Have Occupied This House.

said he, "that you are cooperating with the trustees in their efforts for the college. They have tried to engage professors and tutors for all the requirements of the college; but I see that some student finds none of them just what he needs, and has provided a tutor able to meet the requirements of his intellect." He received a hearty round of cheers from the students, was at once voted to be all right, and the unhappy student who had smuggled in the goose was so ridiculed that he finally departed.

President Humphrey married Sophia Porter, sister of the elder Noah Porter, and had ten children. Three of his

sons were ministers, two of them Professors of Theology, one, James, a prominent lawyer in Brooklyn, and for four years Member of Congress from that city. "Of the 808 graduates from Amherst during his ministry, forty became foreign missionaries, and 438 preachers of the gospel."³²

Try to estimate the aggregate work of those five Burlington boys, think of the hundreds of new currents of influence which flowed out from them to all parts of the world, and who shall say that the pulpit and study of Parson Miller in old Burlington was a narrow and paltry field.

Burlington's contribution to American life seems to have been peculiarly in the educational field. Besides Professor Elton and President Humphrey we may recall Simeon Hart, third of that name, whose school for boys at Farmington rivaled during his life the reputation of Miss Porter's school for girls. He was a Yale graduate of the class of 1823, was town clerk, justice of the peace, and many times representative in the legislature, and was the first treasurer of the Farmington Savings Bank. Dr. Porter said at his funeral that he had had fourteen hundred pupils under his instruction. His pupils erected a monument to his memory in Farmington cemetery.

Nor are all your noted educators of past generations.

Bernard Moses, born in Burlington in 1846, graduated at the University of Michigan, took his doctorate at Heidelberg, and was appointed Professor of History and Political Economy in the University of California in 1876, which chair he still occupies. In 1900 President McKinley appointed him a member of the Philippine Commission. He is the author of a considerable number of important books.³³

Many of you know Miss Ludella Peck, a native of Burlington, now Professor of Elocution in Smith College.

I may also mention your young townsman, Otis G. Bunnell, Yale '92, who has been engaged at Yale and elsewhere teaching.

Jennette Lee (Mrs. Gerald Stanley Lee), the well-known novelist and essayist, is a descendant of Solomon Humphrey,

of whose illustrious sons I have already made mention.

The first Burlington physician was Dr. Peres Mann; his house was opposite Parson Miller's, and still stands there. I am told that for a time the manufacture of Shaker bonnets was carried on there. Dr. Mann was away during the War of the Revolution. I have heard one tradition that he served as surgeon on board a patriot privateer, and another that he was in France. Both may be true. His son-in-law, Dr. Aaron Hitchcock, succeeded him in practice and in the occupancy of his house; and *his* son was Judge Roland Hitchcock, of the Superior Court of Connecticut.

Lieut. David Marks was a leader among the early Episcopals of Burlington. His son, William Marks, who was equally prominent in the local Methodist church, was at one time a member of the state senate from this district. Of his sons, one, Rev. David L. Marks, became a Methodist minister, and was at one time Presiding Elder in the New York East Conference. Another son was a lawyer in Durham, N. Y., until he lost his health and came home to his father's house; another was a successful merchant in Naples, N. Y.

C. R. and R. A. Marks, prominent lawyers and leading citizens in Sioux City, Iowa, are descendants of David and William Marks.

Chauncey Brooks, son of Capt. Chauncey Brooks, having often gone to the South on these clock-peddling trips of which I have spoken, was finally invited to enter a firm with whom he had been accustomed to deal, became wealthy and the first president of the Baltimore and Ohio railroad. His son, Walter, was once Republican candidate for Governor of Maryland.³⁴

Doubtless longer research, or a more intimate familiarity with your town, would enable me to greatly prolong this list of men who have become leaders in different parts of the country. But surely enough has already appeared to show that rugged Burlington, like rugged Vermont, has raised *men*; men of character as solid and enduring as Chippin's Hill and Johnnycake Mountain, men who by their teaching

and influence have transmitted to thousands of others, some of whom may never have heard the name of Burlington, the spirit of loyalty to truth, of service of mankind, of fear of God, which they imbibed here in the hills of Burlington, and which I trust these hills may never cease to perpetuate and give forth.

And here let me quote once more from Parson Miller's dedicatory sermon: "On a subject in which we're all so deeply interested * * * it is impossible to know where to stop, but from the consideration that our time for pursuing it is exhausted. It would require a much longer time than can now be allotted to do justice to the subject."

General Authorities and Foot-notes.

Printed material for the history of Burlington is rather meager. It includes Judge Roland Hitchcock's "Burlington," in *The Memorial History of Hartford County*, Vol. II; Noah Porter's "Historical Discourse," delivered at the bi-centennial celebration of Farmington, 1840, has a series of appendices, of which note N, by William Marks and Simeon Hart (the third) is devoted to Burlington; the periodical "Connecticut," published by the Missionary Society of Conn., for January, 1897, (vol. 7, no. 1) has a very useful account of the Congregational church and ministers of the town.

Attention is called to an article "Old Burlington," by Seth Keeney, in the Bristol Press, July 9th, 1896, and to the Burlington supplement to the Bristol Press, June 14th, 1906. A file of this newspaper is in the Bristol Public Library.

Manuscript material includes the Congregational society records; the Methodist church records, in the hands of F. J. Broadbent of Unionville; the town records of Burlington, Farmington and Bristol; and a very full and valuable account of the houses and families of Burlington in the beginning of the 19th century, written by J. C. Hart in 1871. The original of this ms. is in the New England Historic Genealogic Society's collection in Boston; a copy made by the kind permission of this society is in the Bristol Public Library, and to it has been added a copy of a ms. of Mr. Hart giving a personal sketch of Rev. Jonathan Miller.

Authorities for particular statements will be found in the foot-notes.

(1) Porter's Hist. Disc., p. 27; "Bristol's Centennial Celebration," Historical Address, p. 30, and frontispiece map with accompanying explanation, which gives the actual survey and allotments of the land in Bristol.

(2) Porter's Hist. Discourse, p. 41.

(3) Memorial Hist. of Hartford County, vol. 2, p. 180.

(4) State Records (printed) vol 1, p. 261.

(5) *Id.*, pp. 30, 143.

(6) Farmington Land Records.

(7) Colonial Records (printed) vol. 14, p. 378.

(8) Society records, vote of Dec., 1789.

(9) State Records (printed), vol. 2, p. 254.

(10) Porter's Hist. Disc., note N, p. 74; also J. C. Hart ms., pp. 11, 15, of the copy in the Bristol Library.

(11) J. C. Hart ms., p. 24 *ut supra*.

(12) See Appendix A.

(13) See a certified copy on the society records, following entries of Dec., 1783. Mr. Marks's account of this church (Porter's Hist. Disc., note N, p. 72) is shown by this record to be quite erroneous.

(14) Porter's Hist. Disc., note N, p. 73.

(15) J. C. Hart ms., p. 77.

(16) The pamphlet "Connecticut," referred to under General Authorities, above.

(17) Porter's Hist. Disc., note N, p. 72.

(18) Bristol Press, July 9, 1896.

- (19) J. C. Hart ms., p. 29.
- (20) This account is chiefly taken from the Methodist church records.
- (21) State Records (printed), vol 1, p. 259.
- (22) Porter's Hist. Disc., note N, p. 73.
- (23) See, as to this early Episcopal church, "Historical Address," delivered by Epaphroditus Peck at the 150th anniversary of 1st. Cong. Ch., Bristol, also, "Moses Dunbar, Loyalist," by Epaphroditus Peck, Conn. Magazine, vol. 8, pp. 129, 297.
- (24) Porter's Hist. Disc., note N, p. 72.
- (25) "Katherine Gaylord," by F. E. D. Muzzy.
- (26) Porter's Hist. Disc., note N, p. 74.
- (27) The account of early manufactures I have taken in part from the J. C. Hart ms., in part from the recollections of Warren G. Bunnell and other residents.
- (28) See the pamphlet "Connecticut," referred to above.
- (29) Same as (28).
- (30) See "Connecticut," as above; also Appleton's Cyclo. of Amer. Biography
- (31) Appleton's Cyclo. of Am. Biog.; Am. supplement to Encyc. Brit.; Flood & Hamilton's Lives of the Meth. Bishops.
- (32) Appleton's Cyclo. of Am. Biog.; Tyler's History of Amherst College; Funeral sermon by J. Todd, in Yale Univ. library.
- (33) Appleton's Cyclo. of Amer. Biog.
- (34) Seth Keeney's Bristol Press article; also the J. C. Hart ms.

APPENDIX A.

Petition for Incorporation as a Society. (Ms. Records in State Library.
Ecclesiastical. Vol. XIV, p. 331.)

To the Honorable the General Assembly of the Colony of Connecticut to be Convened at Hartford on the Second Thursday of May A Dom 1774.

The memorial of Titus Bunnell Ebenezer Hamblin and the rest of the subscribers hereunto all living and being Settled upon the Five westernmost Tier of Lotts, west of the reserved Lands, so called, & North of the Society of New Cambridge in the Town of Farmington in the county of Hartford humbly sheweth—That there are about Seventy Five Familys now settled upon said Lands, more than fifty of which are of the standing Denomination in this Colony, the rest are some of them Professors of the Church of England & some of them such as are called, Saturday Men,—That the List of the whole amounts to about £3500, and that of the standing society to more than £2500, That a few of us have been annexed to the society in Harwinton, three to New Cambridge and the rest belong to the First Society in Farmington—the distance from which, together with ye Difficulties of Transporting our Familys and Children, especially in the Winter season, it being from Six to Eleven miles to sd First Society, and Four & Five to said Harwinton Society for such as are annexed to the same, renders it almost Impossible for us to Enjoy Society privileges or take benefit of Gospel Ordinances and a preached Word, (so desirable and essential to the welfare of ourselves & children)—Wherefore we most humbly pray your Honors to take our distressed Case in your wise Consideration & to form & establish us and all living upon the sd Five Tier of Lotts north of the north line of sd Cambridge Society to the north line of sd town of Farmington, to be an Intire Ecclesiastical Society, with Powers and Privileges—or if your Honors in your Paternal Wisdom should think it not yet best to goe so far in our behalf, that at least your Honors would allow us to hire Preaching for ourselves & Convene together and wholly free & Excuse us from paying anything further to the several societys whereunto we at present belong, either for preaching, Scholling or building of meeting houses, or any other purpose whatever, so that we may in some Sort be in a way to obtain those Easments and advantages that are common to our Brethren round about us or otherwise grant us Relief as your Honors in your wisdom shall think fitt and we as in Duty Bound shall ever pray.

Dated at Farmington, the 7th day of April, A. Dom 1774.

Joseph Bacon, Jun., Amos Doud, Zebulon Cole, Samuel Brockway, John Lowry, Timothy Hand, Edward Ward, John Panks (?), Jacob Robbords, Amos Tubbs, Elisha marshall, Henry Darrin, Oliver Darrin, Jacob Robbords, Jun., David Robords, Elisha Stedman, Joseph Bacon, Se., Cornell Marks, Joel Parks, Admiah Perks, Gideon Belding, Ezra Doud, Mispah North, Asa Yale, Asa Yale, Juner, Joe Whitcome, Stephen Brownson, Abijah Gillit, John Phelps, Ebenezer Doman (?)

APPENDIX B.

Petition of Seventh-Day Baptists for Exemption From the Sunday Law.

(Ms. Records in State Library, Ecclesiastical, Vol. XV, p. 205.)

To the Honorable General Assembly Setting at Hartford in May 1783.

Wherein their is an unhapety misunderstanding amongst the people in this State Especially in the Society of west brittin Concerning the Sabbath it is according to the Laws of this State offensive to Do any Servil Labour on the first Day of the week and their is a number in the Society that holds that by the athrowity of the Sacred Scripture they are obliged to keep the Seventh Day of the week as a Sabbath and they hold that they are Commanded to Labour Six Days and that of God and to Rest the Seventh Day from all their Labour, Exodus 20 Chapter and 9 and 10 verses and as the times is very hard and Dificalt in this our Day that it Calls very Lond on us to improve all the time that Gods allots us to maintain our famalis and pay the Cost of this unnatrual war that we have had and our Request is that the honorable General assembly may point out Some way that we may obey the Commands of God and not intring on the Laws of this State for we mean to be Subject to the Sivil athrowity in Everything that Dose not intring on the Laws of God and Conscience and we being advised by Some of the athrowity of this State to make application to the aforesaid honorable General assembly that we may have the Liberty to Do our Labour that needs to be Done on our own possessions, not to intrude on our Neighbours that keep the First Day of the week for a Sabbath, we hold our Selves a peasable people and act out of Conscience towards God and man we are many of us poor and need improve all our time to maintain our famileys and to pay our part of the Cost of the war as aforesaid but to be Deprivd of one Sixth part of our time it is very hard and that is all that Some of us has to Live on we pray that you may act with wisdom and Do as you would be Done unto making our Case your own which is the prayer of your humble servants &c

Hope Covey, John Davis, Jonathan Palmenter, William Coon, (or Cook), John Lewis, Elisha Covey, Amos Burdick, Stephen Lewis, Jared Covey, John Crandall, Benjamin Lewis, Jonathan Davis, Robert Burdick, Amos Stillman, Samuel Stillman, Hezekiah West, Silas Covey, Roger Davis, Benjamin West, Junr., Cary Crandall, Bryant Cartwright, David Covey, Nathan Covey, Thomas Davis, Amos Burdick, jur., Elias Wilcox, Ebenezer Burdick, Lewis Burdick, Joseph Palmenter, Jonathan Palmenter, Phinehas Palmenter, Benjamin hall, Benjamin West.

Negatived May 1783.







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